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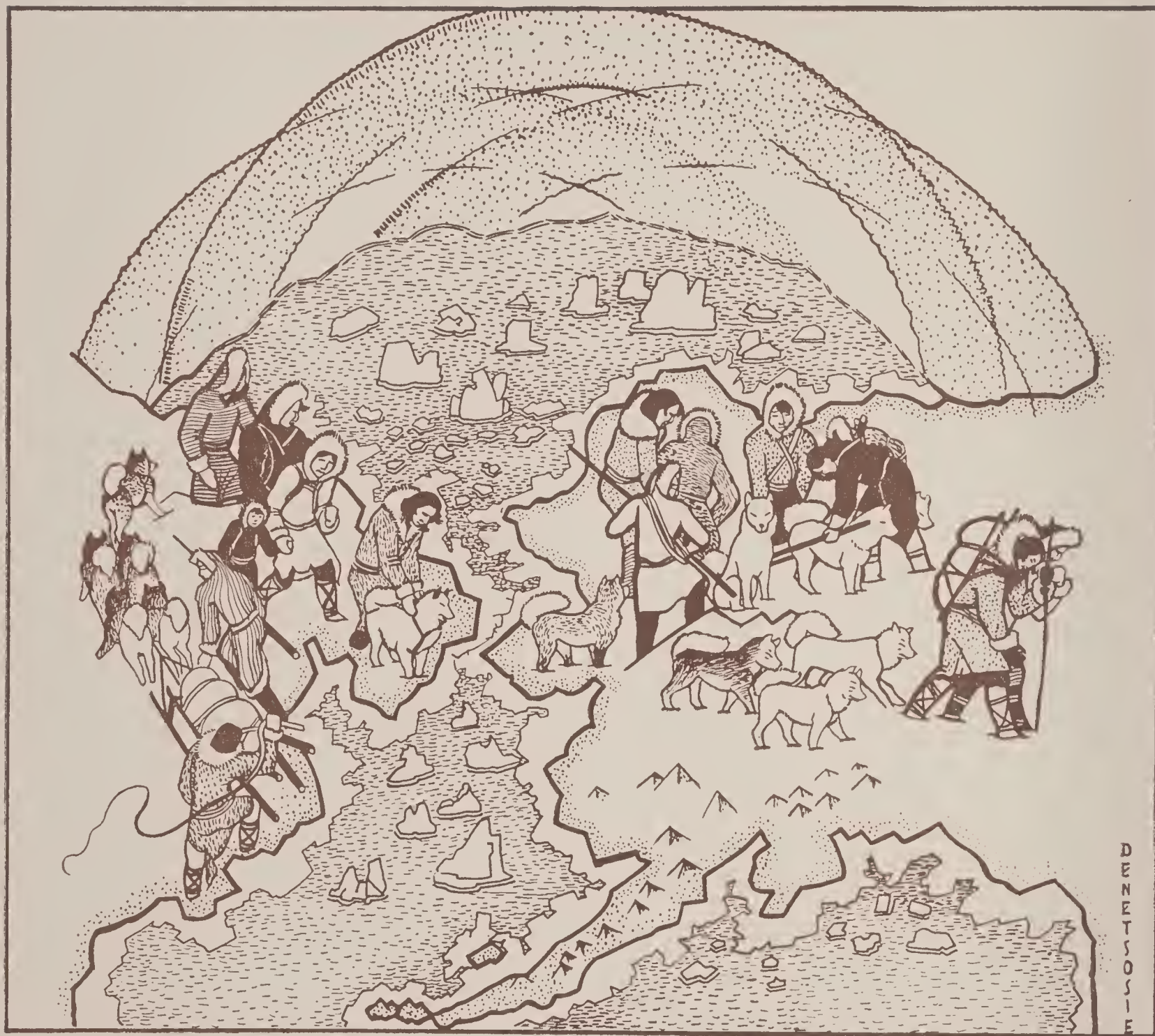
UNIT 1 30 JUNE

The INDIAN'S DOG

by

VIRGINIA MISHNUN





D E N E T S O S I E

"A Great People Was On the March"

The
INDIAN'S DOG

by
VIRGINIA MISHNUN

U. S. OFFICE OF INDIAN AFFAIRS

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When the Son of the Sun came to Earth
he was accompanied by a dog.

—Old Sayings of the Flatheads.

5th Grade

CHAPTER I

THE DOG COMES TO AMERICA

WAY up north, at the top of the world, men, women and children were making their way through the wilderness. Heavy winds blinded their eyes. Snowdrifts blocked their way. Beneath the chunks of moving ice, the water was deep and cold. Crossing the narrow Arctic passage, it was hard to tell solid land from floating ice. There were no roads. There were no guides. There was only a wilderness of white snow where no one had ever walked before. The dogs ran ahead, tested the ice, found the safe places, looked for hard packed snow that the men would not sink into, and rushed back, yapping and barking, to their masters.

At night the group halted, rested, ate raw meat, tended the dogs, and prepared for the next day's journey into the unknown. Hunger, cold, and wild beasts attacked them. These were the enemies they had to watch out for all the time. These were the enemies that kept them close together.

A great people was on the march. Day after day, year after year, they pushed on, until they discovered a new world. They themselves never really knew where the old world of Asia left off and the new continent of America began. They did not have the knowledge nor the instruments that we have, but they had courage and the will to survive. Although many per-

ished on the journey, the bands lived on. Children were born, grew to manhood, and still the groups moved on. It was 10,000 years ago or more that these prehistoric ancestors of the modern Indians are believed to have discovered America.

A Boy and His Dog

AGAWEJ was six years old when his people left their home in Asia and started on the long journey. He had great fun during the years of wandering. He enjoyed adventure, and he liked the changing scenes and scenery. The months of daylight and the months of night. For six months of the year in the far north he woke up and went to sleep with the sun shining full in his face. And then for six whole months it was always dark. But Agawej's people did not count time by months. While they were in the north they spoke only of two seasons, Fire-Time when there was sun, and No-Fire-Time when it was dark. During No-Fire-Time Agawej and his friends used to count falling stars as they journeyed through the darkness.

Some of the men said that a certain very bright star was really a dog that had jumped so high he got caught in the sky and couldn't get back to earth. When the boys heard that they tried

to make their own dogs jump way up, hoping to see them leap right off the earth into the star-filled sky. But none of the dogs could do it.

As Agawej grew older, his father let him help with the dogs. He strapped their burdens firmly on the dogs' backs and if any of the fastenings became loose, he quickly tightened them again.

Agawej had his own dog. His name was Tarkaru and he had shaggy brown hair. He was the largest, strongest dog of the whole pack, and he was very gentle because Agawej was always kind to him.

One day when Agawej was playing with his friends, he was so busy counting falling stars that he did not notice where he was going, and fell into the deep, icy water which rapidly swirled him away. Tarkaru jumped right in and pulled him out, holding him gently but firmly with his teeth, and swimming quickly to shore. He saved Agawej's life that day.

Several years later Agawej had a chance to repay Tarkaru. One day, when they were out hunting, Tarkaru's right front paw was badly wounded. Agawej cleaned the blood away with melted

snow, and he and his friends carried the dog in their arms for the next two days. They had to walk slowly. Many of the people grumbled. Some of them said, "Leave the dog behind. He will never be able to run again. You might as well forget about him."

The dog looked at Agawej, watching to see what he would do. Agawej looked at his father, wondering what he would say. Then Agawej's father spoke. He said, "We will remain behind with the dog." And so they did.

They were very careful with the sick dog, and each day he was able to walk a little faster. They took such good care of Tarkaru that in a short time he was able to run again. Then he began sniffing around to find out which way the rest of the people had gone. In a little while they caught up with the group. Everyone was surprised and glad to see them again, and to see Tarkaru wagging his tail, and running faster than ever. After that whenever a dog was hurt the men were more patient and helped him to get well.

One day Agawej's father gave him a club and a spear. He taught him how to hunt the large bears that roamed through the forests. By the time the band reached the great salmon runs of

what is now called the Unak River in southern Alaska, Agawej was an experienced hunter, woodsman and traveler. He was then fifteen years old.

On the banks of the Unak River Agawej lived in his first real home in the new world. The house he lived in was an underground lodge made by digging a round hole in the earth. There were no doors and no windows, but there was an opening in the middle of the roof. In order to get into his house Agawej had to climb down a wooden log which was placed in this opening and which rested on the floor. There were notches cut like steps into the log. Sometimes, when the boys wanted to have fun, they would jump right into the house without using the log, but when they wanted to go out they always had to climb up the log.

Agawej liked living on the Unak River. There he grew to manhood, and there he had many sons. Their mother was Andarwaka, with whom Agawej had counted falling stars in the years of wandering.

After the people had lived on the river bank for twenty years, some of the men decided to move on. The youths were especially anxious to do so. They remembered the tales their fath-

ers told of the great crossing of the northern passage, and some of them even remembered the journey itself.

Agawej, together with several others, remained behind. But his four sons joined the new band of wanderers who pushed on further into the new continent. They wandered many years. Their journey did not end until they were quite old men and it took them across lakes and streams, through valleys, woodlands, and mountains. Finally they settled on the banks of a wide river, now known as the Columbia River. They liked it there. During the spawning season there were many salmon, and this reminded them of their boyhood days on the Unak. The fish were easily caught with spears and nets. The woods were filled with berries and there were many plants in the fields that were good to eat. Wild beasts roamed the forests, and when the men went hunting they taught the dogs not to tear the dead animals to pieces, but to stand by quietly until they were given their share.

The sons of Agawej never went further than the Columbia River. That was where they remained, but their children continued wandering, and their children's children did the same. And so it kept on for hundreds of years, until there were people living on the

whole continent, and the great-great-great-great-great-great-great-grandsons of Agawej finally reached the very tip of what is now called South America. There, at Tierra del Fuego, the continent ended. Now there was no more land, only water. They could go no further.

These people, who were the first settlers of America, came from a far-off land before the white man came. No one knows exactly why nor how the ancient ancestors of the Indians came, nor from where they came. But men who have studied the bones and skeletons that may still be found in caves and in mounds under the earth, believe that the early Indians came here from Asia, and that they reached this continent across the narrow passage way up north, called Bering Strait. This probably happened in the far-off time called the New Stone Age.

On their long journey across icy waters and snow-covered lands, through mountains and valleys, through the wilderness where man had never walked before, these ancestors of the Indians brought their dogs, their loyal companions and helpers on the great pioneer voyage into unknown and uninhabited America. Skulls and bones of ancient dogs are found beside the bones of

ancient men in North and South America. Then, as now, the dog was faithful throughout his life and he was faithful unto death. Perhaps some of the bones that have been found were those of Agawej and his favourite dog, Tarkaru.

CHAPTER II

THE DOG WAS A WORKER AND FRIEND

THERE were three kinds of dogs in the old days: the large, wolf-like Eskimo dog of the Asiatic countries, powerfully built, with erect ears and bushy tail; a smaller type of dog of varying size and proportions with erect ears and drooping tail; a much smaller, terrier size, either thickset or slender, with short, broadened face, or tapering skull. Each of these groups included many varieties.

The medium-sized dogs of Tierra del Fuego are used for hunting and as watch dogs. The large, powerful dogs of Alaska, at the other end of the continent, are used in teams to pull heavily loaded sledges across the snow-covered land. And in between, throughout the land, are dogs of every size, color and description; short-tailed and long-tailed, flat-faced and long-faced, smooth-haired and rough-haired, long-haired and short-haired. These dogs have, for generations, been useful in many ways. They have supplied man with wool and with food. They have served as beasts of burden, hunting companions, guides, watch dogs, and pets. Wherever man went, the dog went with him, and was loved and protected by the Indian whom he in turn loved and served.

When, long after the Indian migration, white men crossed the At-

lantic on their great journey to colonize America, the Indians' land, they found that Indian dogs were the only animals, beside the turkey and the llama, which the Indians had domesticated. They had no horses then. The Spaniards who came here four hundred years ago were surprised to find that, across a vast ocean that took many months to cross, there lived people who loved their dogs, cared for them tenderly, and taught them to do many things.

The grandmother of a Thompson River woman told her this story of a sheep hunt:

Story of a Sheep Hunt

MOUNTAIN sheep used to be very plentiful in the Ashnola district, and the people there decided to have a great sheep hunt one winter, partly to have an abundance of meat for their festival, and partly to show their guests what fine sheep hunting ground they had. They invited the neighboring folk, and a great many came from the Thompson and Nicola Rivers, Okanagon Lake and the Columbia River.

When they neared the place where they were going to drive, many drivers saw and started great numbers of sheep but they failed to get them to the top of the mountain. Instead, the sheep congregated on a steep, inaccessible cliff, and stayed there,



"The dog rushed off and drove the sheep fiercely"

knowing it was a secure place. The great drive came to a stand, and the hunting chief could see no way to get the sheep out.

My grandmother was among the drivers. She was a Similkameen, and very resourceful. The leading Similkameen people held a consultation. They said, "All our friends will laugh at us if we cannot get sheep for them." The Upper Thompson woman said, "Yes, they certainly will." The chief then said to her, "Well you may know something. I will give the leadership of this hunt to you; you shall be hunting chief." She answered, "Very well, but one thing you must promise. You must promise never again to abuse my dog. I will drive the sheep alone with my dog, and you may sit down and watch me."

She then approached the sheep in a certain way, giving a sharp call. The sheep ran into a bunch which she now pointed out to the dog. She said to it, "Friend, go and drive your friends so that they will go up where the people want them."

The dog rushed off and drove the sheep fiercely. When any of them scattered, he rounded them up again. He was very intelligent, courageous, and fleet of foot, and long-winded. The woman followed as fast as she could, encouraging him. The dog

drove all the sheep up, and the men in waiting killed a great number.

Dogs as Burden Bearers

THE Indians trained the dogs long ago not only to hunt, but also to help in carrying heavy loads over far distances. As pack animals for moving camp in pursuit of the bison, dogs were formerly of great service to the Indians of the Plains country. A white man who came to the land of the Indians four hundred years ago wrote about the dogs of the Plains Indians and of the travois which he had never seen before, and which was used in the Plains country from Saskatchewan to the Rio Grande. This is what he wrote:

“They have dogs like those in our country except that they are somewhat larger and they load these dogs like beasts of burden, and make saddles for them like our pack saddles and they fasten them with leather thongs. When they go hunting, they load these with their necessities. When they move, for these Indians are not settled in one place, since they travel wherever the cows (buffalo) move, to support themselves, these dogs carry their houses dragging along tied on to the pack saddles, besides the load which they carry on top, and the load may be, according to the size of the dog, from thirty-five to fifty pounds.”

The travois, which existed long before the white men came, but which they were the first to describe in written words, consists of two light poles, the smaller ends fastened together and resting on the dog's shoulders, the heavier ends kept apart by a crosspiece and trailing behind. A leather collar holds the frame in place. The tipi covering, household goods and other utensils were then piled on this triangular frame. In this way, en-



"The travois. . . consists of two light poles"

tire villages were moved, the dogs dragging the tents and household effects over great distances.

Dog sleds were regularly employed by the Okanagon and ancient Chippewa. The dog team still provides the commonest means of transportation among the Eskimo. As pups the dogs are carefully nursed and tended. At about four months they are put to the sledge and gradually learn to pull with the team.

Eskimo Dogs

Among the Hudson Bay Eskimo a team generally consists of from eight to nine animals. These dogs show great strength, intelligence, and endurance, pulling their loads through blinding snowstorms, at times keeping to the trail even should the driver himself lose it, and, when necessary, actually going without food for long periods. The last happens only rarely, in cases when the trip is longer than had been planned, and the food supply has given out.

The Eskimos should be very careful to feed and tend their dogs well for it is by means of the dog team that they send supplies and messages to their tiny, widely separated villages which would otherwise have no means of communicating with each other. There are many true stories of the dog's usefulness and heroism in making dangerous journeys through the snow-covered wilderness to bring a doctor, medicines and serums to a sick man in an isolated community. In Alaska, as in other places, dogs have saved many human lives.

Dog Hair Cloth

The dog is not only used for hunting and for hauling. In olden times his hair was sometimes shorn and used by certain tribes for spinning and weaving cloth. In a letter that he sent to the King of Spain in 1540, Mendoza, one of Coronado's friends, wrote: "In their houses they keep



"Dogs were kept as household pets and hunting companions"

some hairy animals, like the large Spanish hounds which they shear, and they make long coloured wigs from the hair, like this one which I send your Lordship, which they wear; and they also put this same stuff into the cloth which they make."

Companions and Guides

The ancient Hopi had a dog that was a pet rather than a beast of burden, and his many good qualities are told in Hopi legends. For many, many years, small dogs were kept as household pets and hunting companions by the Indians of the Plains and the forest country, and by canoe-using tribes. Through all the years the dog has protected and guarded and loved the Indian. Their ancestors have always loved, fed and protected the dog. This the modern Indian also should do.

CHAPTER III

BUFFALO-BIRD-WOMAN'S ACCOUNT

THE Hidatsa, like most Indians, are very good to their dogs. Buffalo-Bird-Woman's account describes how her people take care of their dogs.

The Puppy

Dogs bred at any time of the year. As soon as we noticed that a bitch was carrying puppies we were careful not to put a travois on her or kick her abdomen or otherwise hurt her, lest her young be injured.

When a litter of puppies was expected, a kennel was prepared for them. A pit five or six feet in diameter and about a foot and a half or two feet deep was dug. Across the center was laid a log as for the ridge pole of a cabin roof and against this were

laid split planks. These planks were covered with earth and grass like an earth lodge, but with a space left for the floor. The pit was dug deep enough so that small puppies could not climb out. In cold weather or in rain, the door was covered with an old skin, which was weighed down with a log or a heavy stick.

Sometimes a neighbor might ask that a puppy be kept for him. We always gave such puppy as a gift and never expected anything in return.

Puppies were born blind, but after four nights their eyes opened. When ten days old, their teeth appeared. At this time the neighbor for whom one of the puppies might be saved would come to the lodge for it, for it was now old enough to be given away.

For food for the puppies we cut any kind of meat into small pieces and boiled it. After a meal, scraps of cooked meat were cut up and given to them. We would not give puppies raw meat, because, if we did, they would have worms. This rule applied only to puppies; to old dogs we gave either raw or cooked meat. Puppies should be fed often so as to keep them fat and make them grow big.

When a puppy was ten days old, his teeth appeared, grow-

ing sharper and sharper every day. Very soon he began to bite his mother's teats; then she would grow restless and wean him.

Feeding

As dogs became adult we fed them meat and also cooked corn for them, boiling it into a kind of mush. Anything that turned sour in the lodge, like boiled corn, we gave to the dogs. Any food that was spoiled or for some reason was rejected by the family, was set aside for them. If, on the hunt, an animal was killed that was lean and poor in flesh, it was given to the dogs.

A man who killed a buffalo, saved the parts that he did not want for himself and gave them to the dogs. When buffalo were abundant, the hunters kept only the best parts. After the killing anyone who wished meat for his dogs could go to the place where the carcasses were butchered and get the cast-away pieces.

Ordinarily, if the weather was warm, dogs slept outside of the lodge. If the nights were quite cold, dogs might be permitted inside of the lodge in the rear, beyond the fire.

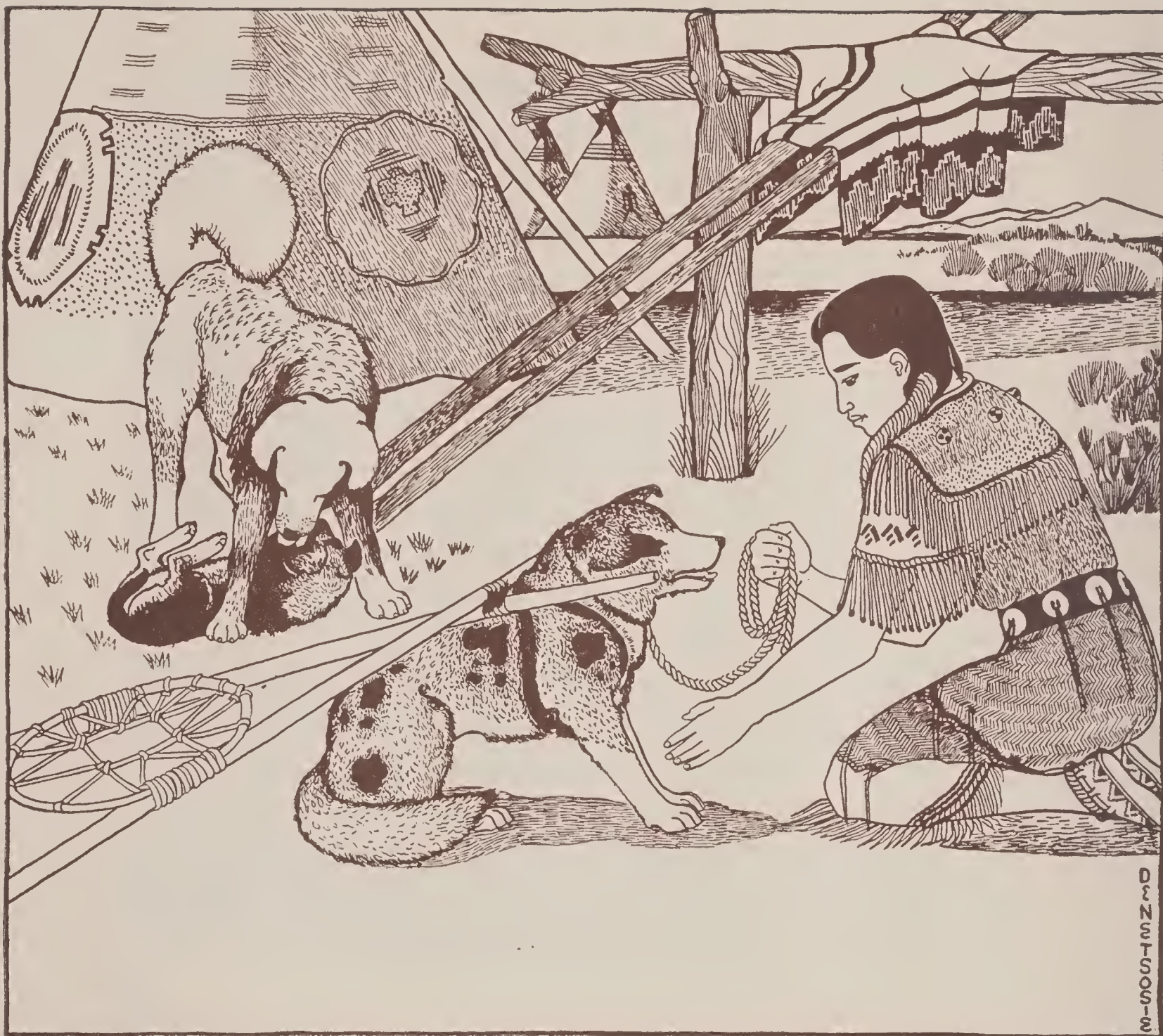
Gathering Wood

One of the chief uses for dogs was to carry the wood gathered for fuel. In our family we always took the dogs and travois with us when we went wood-gathering.

When we took the travois out of the lodge preparatory to going after wood, the dogs would bark, "Wu, Wu, Wu," and wag their tails with joy. Among the three or four dogs our family usually kept there was not much preference, since all of them were good working animals. I never found a dog to be lazy when bringing in wood. All that was needed to make him go faster was to call him. We never whipped our dogs. It was never necessary to whip one, in my experience; to call him was enough. I would cry, "Na, na," (Come, come,) and that was enough.

When we set out, the four dogs followed in single file. As they were hitched to the travois, they never tried to escape or run away. When we stopped, they stopped or lay down in the road.

The travois poles were cut flat at the lower end so as to run smoothly over the ground. In summer, a dog travois could not be loaded as heavily as in winter, when it was so much easier for the dog to drag it over the snow-covered ground.



"It took about four days to train a dog to drag a travois"

On the return from the woods the dogs followed us in single file. We never had to lead a dog by a thong. If for some reason a dog stopped, it was sufficient to call him by name, and the dog would obey and follow. We also used dogs when we went hunting. We took a dog and carried a boat on a travois.

Training a Dog

It took about four days to train a dog to drag a travois. The first three days the woman tied a thong around the dog's neck collar and led him. By the fourth day the dog had learned and would follow his owner. For the first trip very little wood was loaded on the travois, but the amount was increased from day to day until the dog could drag a full load. Some dogs were much stronger than others and could carry a much larger load. We always knew which dog to load the heaviest.

CHAPTER IV

INDIAN TALES ABOUT DOGS

WHAT happened in the beginning and how the world came to be is a problem that men have always thought about, and it is the subject of many old Indian myths and stories. In some of these the Creator is accompanied by a dog, or gives the dog to man as a gift, and sometimes the dog himself helps shape the world.

Wakonda gave the people a bow, a dog, and a grain of corn. . . . the dogs gave increase and were used as burden bearers and for hunting.

—Ancient Ponca story.

The Crows say that the Old Man who created them out of the earth gave them a dog to carry their things. Among the creation myths there is a Tlingit story which tells of an Athapascan dog that chased a cloud one day until he came out on the other side of the world, on the edge of a very steep cliff. There the dog found a hoop and, seizing it, threw it to the tops of the mountains where it made the curved shapes the mountains have today. When the hoop rolled back, the dog caught it a second time and, rolling it again with all his strength, he threw it so high that it went clear around the sun where it made the halo of light seen there.



DENNETSOSIS

"He threw it so high that it went clear around the sun"

KATO CREATION MYTH

Nagaitcho, the Surpassing Being of the Kato and
the Landmaker

After finishing the new earth, turned north again.

Walk behind me, my dog, he said,

We will look at that which has taken place.

Walk fast, my dog. he said;

They drank of the water that had become,

They saw that it was good.

The valleys had broadened,

The streams were flowing,

Between the trees the brush was growing;

I have made a good earth, my dog, he said.

Acorns grew on the oaks, hazelnuts ripened.

The berries of the manzanita were whitening,

Many deer fed in the meadows.

All things had grown and matured.

We have made them good, my dog,

The mountains have grown up quickly.

The air is warm, my dog,

It is pleasant to live in.
He turned his steps to the north, away from the earth head,
We will go back, my dog,
Look how the mountains have grown
We are about to arrive, he said,
We are close home, my dog,
I am about to arrive in the north,
I am about to get back to my home in the north,
He said to himself three times,
I am about to arrive,
It is finished.

Dogs in Creation Myths

THIS is how the Great Manitou sat in serious contemplation at the time he had actually created mortals. He began to see that he had caused them to move. Then, it seems, he said to them, "You are to raise this for yourselves here." It was a single weed. "You will call it tobacco. And you will derive your sustenance from every kind of harvest crop so as to continue to live. And

I grant you this, every kind of game animal to be with you. And I grant you the dog to be your friend here where you have your hearth." That, it seems, is what he said to them at the time he first made them.

Then the Great Manitou summoned all his fellow manitous and told them what he had done. And he said, "I have made harvest crops and game animals of every kind of appearance for them. And I have granted them a dog to be their companion where they have their fireplace. Dog is what we shall call it for them. Whenever they think anything concerning their lives they shall freely start to take the dog by its head. So shall we therefore bless their lives when they shall remember us. That is as much as I granted to be with them. I did so for them so that it would be more comfortable for them, and so that they would not bother me alone there with their complaints."

Among the Creeks there are tales which represent dogs as living in towns with square gardens like human beings. Many tribes address the dog as a member of the family. The Athapascan and Assiniboine call the dog "son" and "son-in-law." Among the Pueblos dogs are sometimes spoken of as the children of men.



"In the Zuni story, the dog calls his master 'father' "

In the Zuni story of the dog tatler, the dog calls his master "father," and the master speaking of the dog, calls him "my child, the little one watches over me."

There are many stories about the transformation of dogs into people and of people into dogs. Among the Arapaho, Alsea, Cochiti, and Klamath there are tales in which dogs are either born of human beings and humans of dogs, or else they are changed into each other after birth.

The Apache tribe had no food except the reeds of two plants, when a sharp-eyed Indian discovered that the raven ate meat. The tribe followed the raven at a discreet distance, and came to a great circle of ashes where the ravens were accustomed to cook their meals.

There was no getting at their secret without magic. So a medicine man transformed a boy into a puppy; the ravens found him and adopted him. At sunset the puppy peeped from his covers and saw the old raven brush aside the ashes of the fireplace and remove a large stone which disclosed an opening into the underworld; through the opening he disappeared, and came back shortly with a buffalo, which the ravens killed and ate.



H. DENETSOSIE

"When he emerged he brought with him all the animals"

For four sunsets the little puppy watched this descent; but on the fifth day he changed himself back into a boy, and went into the opening. When he emerged he brought with him all the animals at present upon the surface of the earth. They were led by the buffalo, the king of animals.

The story of the Naensx'a of the Koskimo tells of a man and a dog that are made to change bodies, and closes with the statement "From this time on the Koskimo began to treat their dogs better, for they knew that they are beings like ourselves."

Many stories and myths tell of the dog's ability in hunting, his keenness of scent, and his great devotion to the hunter. There are Creek and Seneca tales which show the usefulness of dogs in saving their masters from harm and in helping in the hunt.

In one of the Tlingit myths, a little dog feeds a whole family by going off alone to hunt sheep and grouse. He does this out of pity for his hungry masters, and in the end he is revealed as the Wolf Chief's son.

The Hitchiti Hunter and His Dogs

A MAN having many dogs fell sick and lay in a helpless condition. One small puppy was able to talk to his master. Whatever the big dogs thought they told to the puppy and he in turn told his master all that had been said.

While they were there the big dogs said to the puppy, "There is no food hereabouts. Tell him we can carry him along with us on the hunt if he agrees."

The puppy told his master. He said, "They want me to tell you that we could take you hunting with us." When he told him that the man answered, "You could not take me in any way." But the dogs said to the puppy again, "Tell him we know a way by which we can take him if he agrees to go."

When he told his master the latter said, "You may take

me if you can think of a way." The puppy told the big dogs. "If that is so we will take him with us," said the dogs.

They laid his gun on the bedding, and all seized the corners of the blanket under him, lifted it up and went on with it. When they got far off they stopped and made a camp, and laid the man down, and the dogs collected wood for him.

Then they built a fire and while the man lay still the dogs went out hunting for him. Each evening, when they came back, they brought some squirrels or turkeys they had killed and he ate them. The man lying there got a little better. While he was still in bed, the dogs said to the puppy, "Tell him we will move on again if he agrees."

The puppy told his master. He said, "They say it is best to move." When the puppy told him, he said, "All right." So they seized the blanket again, carried him along, and made another camp.

Laying the man down there the dogs went hunting and returned again in the evening with some squirrels or turkeys they had killed or some tortoises they had found. The man ate them in bed and got better.



"Each evening they brought some squirrels and turkeys they had killed"

When he got up and could go about, for short distances, the dogs went out hunting one morning, and he heard them barking not very far from camp. The puppy had remained with the man in camp.

Then one dog came back on the run and said, "We have treed a bear but we can't do anything with him. I have come to see if our master can not come to that place, which is only a short distance away." He told this to the little dog, and the puppy told it to his master.

"If I go slowly I may be able to get there," said the man. The puppy said, "He says, 'I will go.' " When he told the other dog he ran back again and informed the rest. "He is going to come," he said.

So the dogs waited and kept watch on the bear. When the man and the puppy got there they brought the man's gun. The man shot down the bear which had been treed, skinned it, and cut it up. Then the dogs seized the pieces thus cut up and carried them all back to camp. They had plenty of meat.

"Now I am well," said the man. "Let us go home." The puppy said to the dogs. "He wants me to say to you 'We must go

home," and the big dogs said, "All right; but tell him when we get there and his former mother-in-law wants to give him something to eat, before he eats, he must let us eat." This former mother-in-law was the man's enemy but he did not know it. "All right," said the man and they started on.

When they reached his home, the man sat down to eat, but remembered what the dogs had told him. The thought troubled him very much. He sat without eating.

Then he saw the dogs looking at him. The puppy sat looking, and the man sitting there gave a piece of bread to each. The puppy took the bread, moved away, and sat down.

Tales Symbolize Indian Attitudes

OF COURSE, every one knows that these are just stories, and people enjoy telling them and hearing them, although no one really believes them. But these many stories about dogs, told by different tribes, give present day Indians an idea of how their ancestors loved and cared for their dogs, and of the close relationship that has existed for thousands of years between men and dogs.

Not only the tales and myths, but ancient Indian customs, languages, ceremonials and burial rites, show the importance of the dog to the lives of the people. In the Chitimacha, Creek, Winnebago and other tribes, there are dog clans. Among the symbolic haircuts related to the child-nam-

ing ritual of the Osage tribe, there is a special hair arrangement of the Tsi-Tzhu gens which symbolizes all animals of the dog family and also the Dog Star, Sirius. It is said that in the days before horses, the Crow judged a man's wealth by the number of dogs he owned. The Dog Soldiers of the Plains country formed a kind of special police that had its origin in a secret society whose duty was to maintain order during the buffalo hunt and to keep the camp together. This was an honourable task and the fact that the men assigned to it were called Dog Soldiers might be another indication of the esteem in which dogs were held.

Practically all Indian languages contain ancient native words for dog. The dog was so important to the Indian's ancestors that when the horse was introduced, it was called by the Sioux, "mysterious dog." When they first saw the horse, the Flathead people called it by their term for dog. Later they used the name common to all Salish tribes for horse, which is related to their word for dog.

Indian warriors and tribal chiefs were sometimes called Dog as a mark of respect. A famous Sioux hero was called Crow Dog. An Iroquois chief was named Dogs-Around-the-Fire, and an Osage chief, the Learned Dog.

For thousands of years, the way people lived depended on whether or not they had dogs. Those who had dogs had hunting companions and pets, dog-meat to eat when they were hungry, dogs for sacred ceremonials, dogs as guides and protection against enemies, and, above all, dogs to pull their heavy loads over the vast country.

The Eskimo still use the dog sledge as their most common means of travel. Among many people, but especially among the Plains Indians, the dog was very important in the struggle to live. Without the dog, entire villages could not have moved in search of the buffalo, and in former times great numbers of Indians lived by hunting the buffalo, eating his flesh, and



"Those who had dogs had hunting companions"

using the hide for tents and clothing. Thus because the dog has always been so important to the Indian's way of life, it has found an imperishable place in the memory of his race. In the great literature of myths and legends which is the modern Indian's proud heritage, the dog is an important character.

CHAPTER V

PRAYER OF THE DOGS

TO the Great Spirit we pray,
To the Great Spirit we say,
Tell men to be kind to us,
Tell them to be good to us,
We are the White Man's friend
We are the Indian's friend.
When the world was an empty bowl
Filled with darkness and cold,
The Manitou made fire,
He made a man and a dog.
As long as men have wandered over the earth
We have wandered with them,

Trailing their possessions,
Tracking down the wild beasts,
Following in the chase,
Running through the long grass,
Running through the short grass
Keeping to the trail.
Give us these gifts, Great Manitou,
Let men love us more than they do now,
Let them be kind to us
As the rain in early Spring,
Tell them to touch us with a gentle hand,
We cannot answer though we can understand.
Great Manitou, you remember us
And you have more things to remember than men.
Let men remember us too,
Then we will not have to bark so much.
Give us these gifts, Great Manitou,
Give us red meat to eat,
Let us eat every day;
When our masters eat



The
Great
Manitou

Let them give us dogs
Meat and a bone.
When the wind blows cold
Let us lie beside the men;
Our ears hear everything,
Let the man who has dogs sleep well,
We will protect him.
Great Manitou, that is what we ask you.
Tell men to give us food to eat
When they have food to eat;
Water to drink when they have water to drink;
Tell them to let us walk beside them
In all the seasons of the years,
In all the days of their lives.
Tell them that the dog who has no master
Is a messenger of the Great Manitou.
Tell them that when the dogs bark in the night
They are speaking to the Great Manitou.

Do not kill gentle dogs. Dogs are magic friends. They have mystery power. When I die I shall go up in the sky; the village dogs will call to me early in the morning, about daylight, like coyotes and again at noon; and in the evening they will howl and bark at me.

Wolf-Chief, Hidatsa.

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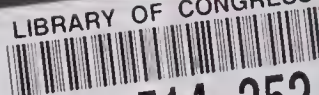
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